THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI — *November 5, 1946* — VOLUME LXV - No. 23

Children from Unchurched Homes Attending St. John's Lutheran School, San Francisco, Calif.

It is estimated that 80,000 Lutheran students are attending non-church colleges and universities in the United States this fall.

Grace Ev. Lutheran Church, Akron, Ohio, has granted its pastor, the Rev. Carl Toelke, permission to work towards his Ph. D. in Sociology at Western Reserve University, Cleveland, and in addition is going to pay all expenses involved. *Notes and Quotes,* published by our Student Service Commission, regards this news item as "one for the books."

A unique memorial has been set up by Mrs. Samuel Wenger of Zion Congregation (the Rev. L. W. Polley, pastor) at Powhattan, Kans. At the suggestion of a relative who had visited our mission field in South India, Mrs. Wenger is paying the expenses of a native worker through our seminary in Nagercoil, South India. This is as a living memorial to her son Allen, who gave his life on Leyte in the past war.

The fourteenth Lutheran Forum under the auspices of the Genesee Zone of the Lutheran Laymen's League is meeting at St. Matthew's Lutheran Church, Rochester, N. Y., on four consecutive Tuesday evenings, 8:00 to 9:45, beginning with October 22. Pastors of the Rochester Circuit are serving as lecturers and discussion leaders. The topics are very timely and among other things deal with Mormonism, Lay Evangelism, our Church's Symbolical Books, Marriage, and Favorite Hymns of Christendom.

"Pictures," the pictorial section of the *St. Louis Post Dispatch,* on Sunday, Oct. 27, featured a full-page reproduction of a color photo of the beautiful landscape on Highway 94, near Augusta, St. Charles County, Mo. In the center appears Christ Ev. Lutheran Church, of which the Rev. R. F. Kamphoefner is pastor. The legend calls attention also to the well-kept graveyard next to the church. The region is familiarly known as the Daniel Boone country, since this pioneer once resided near Augusta.

The next DX program of our Synodical Radio Station KFUO, 850 k. c., will be broadcast on Saturday, December 14, 2:00 to 4:00 A. M., C. S. T.

The Western Wyoming mission field, in the territory of the Southern Nebraska District, is one of the slow, hard projects of our Church. On the basis of past performance, thirty people are considered an excellent attendance at services. The stations where the missionaries reside are one hundred miles apart. Last year one of the missionaries for a period of six months during a vacancy drove 320 miles each Sunday to conduct four divine services and one adult class. Our three missionaries in the area are Pastors John E. Lutze of Rock Springs, G. H. Liebenow of Rawlins, and W. A. Meyer of Kemmerer.

One of the features of a social gathering sponsored by the ladies' aid of St. Paul Ev. Lutheran Congregation, Melrose Park, Ill., on Oct. 20 was the celebration of the ninety-ninth birthday of Mr. Ferdinand Jeschke, oldest living member of the congregation. Mr. Jeschke joined the church approximately nine months after it was organized, and has been a voting member for over fifty-three years. He is credited with having made the motion to erect the original church building. Still alert, Mr. Jeschke made a brief speech of appreciation at his birthday celebration. He has been a faithful attendant at services, and in spite of an artificial limb usually walks to church except in very severe weather. He is one of the settlers of the village of Melrose Park, and the oldest living pensioner of the Western Electric Company of Chicago.

We Protestants include in "The Holy, Christian (Catholic) Church" all true believers, all who confess that Jesus Christ is their Savior and Lord. We likewise declare that "the Church" is found wherever the Word of God is taught in its truth and purity and the Sacraments are administered according to the word and institution of Christ. In "the Church," therefore, we would include all true believers among the Roman Catholics as well as among the Protestants and the Eastern Orthodox communions. The Roman Catholic Church, on the other hand, insists that it is the only Church and that, except in rare cases, salvation outside of the membership of that group is an impossibility. The Spectator owns a number of catechisms used by the Romans, and that is the exact teaching found in them. This makes the Roman Church the least "catholic, or universal," of all the Churches and the most sectarian. — *The Lutheran Companion.* G. V. S.

Confirmed in Redeemer Ev. Lutheran Church, Green Bay, Wis.

The above group includes twelve adults besides the eight children from the congregation. Among the former, seven of the eight men are veterans of the late war. Three of the four women are veterans' wives, while the fourth is the mother of a veteran. The oldest member of the group is seventy years old. The Rev. Ernest H. Kanning appears at the right rear

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THE LUTHERAN Witness

November 5
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Editorial

Faith Triumphant

Next Sunday's Collect is one of the oldest prayers handed down to us, and yet it is as timely as when first used. In it we pray for deliverance from all adversities. The Church, God's family, His household, is never without adversities. These are caused by our spiritual foes, within and without, the devil, the world, and the flesh. The Epistle for next Sunday presents the only sure protection against these enemies: the *girdle* of Truth, the *breastplate* of Righteousness, the *sandals* of the Gospel of Peace, the *shield* of Faith, the *helmet* of Salvation, and the *sword* of the Spirit. Panoplied in these, God's family can stand secure. The Gospel for next Sunday shows us the faith of the nobleman whose son our Lord healed — a firm and living faith. Ours, too, must be a faith that will battle through all adversities, a faith that holds to Him of whom the Introit sings: "The whole world is in Thy power, O Lord, King Almighty," who can for us overcome all the powers and rulers and principalities of darkness. They that trust in Him, as the Gradual has it, "shall be as Mount Zion: which cannot be removed, but abideth forever." So we may well pray for a faith that can and will triumph over all its foes:

Lord, we beseech Thee to keep Thy household, the Church, in continual godliness, that through Thy protection it may be free from all adversities and devoutly given to serve Thee in good works, to the glory of Thy name; through Jesus Christ, Thy Son, our Lord. Amen.

W. G. P.

Thanksgiving in Such a Time as This

There are many people in our land who will say that there is little to be thankful for this year. They have already forgotten the late war and turn a deaf ear to the cries of hunger from other lands. They see before them rising prices, scarcity of many essential commodities, continuation of strikes, dire need of new housing, lack of leadership in high places, a spirit of unrest, a general striving for material advantages and luxuries — and the result is a deep and gloomy pessimism that blots out almost every thought of finding things for which we as a nation should be thankful especially at this time. The Christian, however, sees beyond the clouds that hover over us a loving heavenly Father, whose mercies are new every morning and whose compassions fail not. The Christian knows that in His good time and according to His good pleasure God will let all things — also temporal things — work together for good to them that love Him. The Christian remembers that it is his duty to thank God always, in good days and in evil days!

Our American Thanksgiving Day had its origin with a group of Pilgrims, whose earthly lot, compared with ours today, was one of extreme poverty and hardship — yet they paused to thank God for the little they had received. Our own ancestors, long before the Pilgrims, celebrated regularly at this time of the year a day of repentance, prayer, and thanksgiving. Their temporal lot, compared with ours, was also a very unenviable one in most instances. But like the Pilgrims, they were deeply conscious of their unworthiness of the divine benefits received, however few they might have been. The trouble with most of us is that we take our personal and national blessings for granted. We forget that it is only the Lord's mercy that has spared us. There is nothing in any of us by nature that moved God not to visit us as He did Germany, Japan, and the other parts of the world in the late war. Let us remember and never forget this fundamental truth; then we shall not be so apt to fall into a pessimism that has as its roots a lack of appreciation of God's goodness and mercy. W. G. P.

A Good Book

"And it came to pass, when the king had heard the words of the book of the Law, that he rent his clothes," 2 Kings 22:11.

Note that a book had a most intense effect upon King Josiah. That is not the only time that a man was decisively influenced by a book. Most of us remember the story about Luther finding the Bible in the library of the University of Erfurt. In that blessed moment the Book of Books gripped Luther and never let him go as long as he lived. That Book did not only lift Luther out of darkness and despair into the joyous light of a happy child of God, but it also made him the great pioneer and torchbearer of a new era of rich spiritual blessings. Luther himself now wrote many very influential books, but all that he wrote had reference in one way or the other to the Bible and was intended to draw men to that Book from which Luther himself had received the most valuable and the most precious of his possessions. Best of all, thousands of others were influenced to write useful and interesting books.

It is impossible to estimate the light and the delight, the interest, advantage, and general human betterment which has been brought about through good books. We take it that almost all of our readers during their youth have been delighted, influenced, and blessed through good books. In order to spread the blessings which good books can bestow, many wealthy citizens have given to their cities or countries public libraries. Those of us, however, who live in places somewhat remote from these large collections of books should see to it that we have some of the best books right in our own homes. Be sure, in many cases, the good book is the solution of the youth problem. If the growing boys and girls who have learned to read find good books in

the home, they will be led into paths and activities of usefulness and culture. Our Church has gone to great expense to provide young and old with excellent books. These books are not all exclusively religious, many of them contain narratives, descriptions, histories of intense interest and full of delightful, uplifting thought. Now especially, since the winter evenings are coming on, all parents ought to make sure that their growing children find in the home some of these interesting and uplifting books. If advice is needed, the pastor or teacher will be glad to assist you to find "the good books which are opened with expectation and closed with profit." S.

"What We Owe to Luther"

The article in the *Christian Century* of October 23 which enumerates many of the blessings which the modern world owes to Luther, is just another sign of the ever-increasing interest in Luther among men. Roland H. Bainton, who has written the article, defends the Reformer against unjust attacks and calls attention to the many precious advantages which the modern world owes to Luther.

It is not necessary for us to attempt to enumerate here all that we owe to Luther's Reformation. Our pastors, teachers, and speakers at Reformation services tell us of them, and we may read of them in histories and biographies. Suffice it to point to the one which includes all the others — the gift of the open Bible to the common people. By translating the Holy Writings into the vernacular of the laity of his day and country, Luther opened to these poor neglected people the fountain from which all temporal and eternal blessings flow.

All the more strange that there are still today very many who are blind to all the benefits which mankind owes to the Reformation. Even among Protestants one may find no few who try to tell us that we ought to be broad enough to tolerate the intolerant and to be generous to the tyrant. It is therefore certainly encouraging to read what R. H. Bainton, who is not a Lutheran, writes. That article will reach many whom we Lutherans cannot reach. Such an article by a non-Lutheran offers us also material for quotations from unprejudiced and reliable sources.

Moreover, this article should remind every one of us that in our homes one or preferably more than one good biography of Martin Luther should be found. Luther's life itself is interesting, full of illuminating information and heartening encouragement to the young. S.

American Saints

According to the Roman Catholic press, there has been and is only one American saint, Frances Xavier Cabrini. Even she was not born in America. She was an Italian who came to America and labored here for many years in the interest of the Papacy. It must strike even a Roman Catholic as very strange that in all these centuries since Europeans settled in America only one, and she a foreign-born woman, was entitled to be called a saint, whereas in the days of the Apostles, when the Christian Church was very small and according to worldly standards insignificant, there were many saints. Everywhere where the Apostles founded a congregation of Christians there were saints. It certainly ought to cause the members of the Catholic Church to ask: Why so few saints today? Why only one saint in America? To fair-minded people this itself is a proof of the erroneous teaching concerning holiness, sainthood, and saints of the Roman Catholic Church.

We are somewhat acquainted with the Christians of America both past and present, and we are convinced there are thousands, and even millions, of saints right here in America. It would be utterly impossible to mention all their names or to catalog them. Moreover, there may be differences of opinion even among Christians as to who should be included in the number of saints of America, but remember what one of the greatest of saints has said: "With me it is a very small thing that I should be judged of you or of man's judgment." We are content with the assurance of Holy Writ, which tells us, "The Lord knoweth them that are His," 2 Tim. 2:19.

By publicizing his decision that in the United States during more than 150 years there was but one single saint, the Pope has made himself ridiculous and has offended millions of Christians, faithful saints of God. It certainly does appear that the Pope, who is now also defending himself against the most serious accusations in Italy, in Yugoslavia, in South America, is becoming deeper and deeper involved in error, self-contradiction, and other difficulties. It is daily becoming more and more evident that the Papacy is slipping, whereas, in spite of all attacks, villifications, and slander, God's Word and Luther's doctrine pure shall to eternity endure. S.

Frontispiece Churches

Whenever we show the picture of a fine new church, whether large or small, as a frontispiece of the LUTHERAN WITNESS, the respective pastors receive numerous cards and letters of congratulation and inquiry from various parts of the United States and Canada. We note, too, that many of our pastors and even some architects are making a scrapbook of the pictures of churches shown on the front page of this paper. We like to show the new and the unusual, also good examples of churchly gothic, of New England colonial, or even of modernistic architecture, adapted in design to a church building. One thing we cannot do, and that is to print architect's drawings of projected church buildings. Experience proves that such plans are often greatly altered before the building is completed. This applies especially to the present time, when the cost of building is sometimes doubled even while the church is in course of construction.

We do not only consider fine architecture when selecting a picture for our front page. Sometimes the selection is in the manner of a tribute to a certain group of our church people, as, for instance, the worshipers in rural churches, or congregations in small towns. Pictures have been shown of churches with a long and distinguished record for service to Synod and the kingdom of God at large. Others are of distinct historical interest. In every case we are conscious of the fact that we are able to present even in the course of years only a small proportion of the church buildings which the love of our people toward their Lord has erected in cities, in villages, and on the broad prairie. What makes us continue the custom is the thought of the great happiness brought to at least a few churches and their pastors each year who on the front page of their church paper are permitted to take a bow before that great host of brethren who make up the readership of the LUTHERAN WITNESS. G.

American Mothers

In a recent number of the *Saturday Evening Post* Dr. E. A. Strecker presents to the mothers of America some startling facts. Dr. Strecker is consultant to the Surgeons General of the Army and Navy of the United States. He saw

more than one million men rejected for military service because of severe instability of mind and feelings. While he admits that other causes were at work, he attributes most of these defects in manly reliability of mind and character to the "babying" which so many of these men had received at home. He cites any number of letters of mothers to their sons to show that these women, carried away by pity and sentimentality, weakened and often unmanned their sons. Dr. Strecker insists that too many American mothers never let their boys grow up to face the real fight of life with that courage and determination which the responsibilities of adult life demand in a real man.

We fear that there is much truth in what Dr. Strecker writes. The cure for this situation is in the Word of God. All parents should see to it that their children, boys and girls, learn the fundamental truths of the Bible. These have been presented in a masterful manner in the Catechisms of the Lutheran Church. The young man or woman who is at home in these essentials and has acquired a taste for the study of the divine Word may then be left to its guidance without the constant detailed directions and admonitions of an over-solicitous parent. After all, both father and mother must remember there comes a time when the boy and the girl must stand on their own feet. Then if they cling to the heavenly Father and to the Good Shepherd, the earthly father and the earthly mother may be satisfied to commend them daily to the care of these heavenly Guides and Protectors.

Moreover, every young man should know that one book of the Bible was written especially for him, the Book of Proverbs. He needs the others also, but should give especial attention to the words of that book. He should also never forget the words of David: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word," Ps. 119:9. S.

Controversies in the Church

In 1 Cor. 11:19 we read: "For there must be also heresies among you, that they which are approved may be made manifest among you." St. Peter also foretold these conditions when he wrote: "There shall be false teachers among you, who privily shall bring in damnable heresies," 2 Pet. 2:1. For nearly two thousand years the Christian Church has experienced the truth of these words. I shall not weary you by attempting to furnish a catalog of all the heresies, by mentioning all the nonsense which some false teacher proclaimed or defended.

However, we dare not forget that besides the controversies which heretics cause there arise also differences between true teachers. For even sincere, earnest, intelligent leaders of the Church are imperfect, sinful beings. In consequence of degrees of understanding there may be misunderstandings even between those who are truly sincere and loyal to the Savior's Word. It is perfectly natural that between these men there may be disagreements and controversies, but such differences of opinion are not to be classified with the controversies which are carried on against men whom Paul describes thus: "A heretic, after the first and second admonition reject, knowing that he that is such is subverted and sinneth, being condemned of himself," Titus 3:10-11. Remember, there were disputes between the Apostles, but neither Jesus nor the Apostles used extreme measures against those who, because of lack of understanding, differed from Him or them. Even Peter and Paul had their differences, so that Paul had to withstand Peter to the face. But the one did not condemn the other as a heretic. From that time till now there have also been differences and controversies of this nature in the Church. True, we are to strive to avoid clashes and divisions; but in spite of all striving perfect unity, perfect agreement, will never be reached here upon this earth. We are not to lose courage because we find that there are differences of opinion, disagreements, even between faithful teachers in the Church. Certainly we are to avoid incrimination and denunciation when such temporary disagreements or controversies arise. Because of them we are not to cause divisions, much less to denounce immediately someone who differs with us as a heretic or false teacher. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves," 2 Tim. 2:24-25. The Apostle Paul expressly teaches that even faithful builders of the Church, who are building upon the one true foundation of the Church, Jesus Christ, nevertheless at times build also "wood, hay, and stubble." In order to avoid bitterness and unnecessary division, brethren should frequently consult each other and confer upon matters of importance, even as Aquila and Priscilla did not condemn Apollos as a heretic, nor did they use bitter invectives against him, but "they took him unto them, and expounded unto him the way of God more perfectly," Acts 18:26.

The Lutheran Church has always condemned what our fathers called *Rechthaberei,* that is, determined insistence upon one's own opinion and words. It is necessary that, besides being warned against false doctrine and heretics, we also be admonished to be peaceful, "gentle, and easy to be intreated," James 3:17. Let us follow the example of the Apostles as it is described for us, for instance, in Acts 6:1-4 and in Acts 15, where we read that the Apostles found a way of preserving the peace among the churches composed of so many different nationalities, races, and backgrounds. S.

The Church Must Teach

The Protestant churches of America are accused of failing to teach with authority. Who can doubt that there is some ground for this indictment? In many Protestant churches just about every sermon is stitched together with such phrases as these: "It seems to me," "perhaps," "probably," "I dare say," "I think," "I feel," "we may assume," "it is my opinion," and similar expressions of timid indecision.

That certainly is not the way Jesus preached and taught. He taught "with authority," Matt. 7:29. Paul and the other Apostles also taught with authority. Read the first chapter of Paul's Letter to the Galatians. The Apostle ridiculed those who were "ever learning and never able to come unto the knowledge of the truth," 2 Tim. 3:7. Peter tells us: "If any man speak, let him speak as the oracles of God," 1 Pet. 4:11. He himself assures us that he followed not cunningly devised fables but the sure word of prophecy," 1 Pet. 1:16, 19. That is one reason for the weakness of much modern preaching — there is too much hesitant doubt and timid suggestion instead of the firm: Thus saith the Lord.

True, not all Protestant preachers lack the tone of certainty and conviction. The Lutheran preacher who has become saturated with the true Word of God and is faithful to his trust will not offer his hearers his own guesses, conjectures, opinions, or surmises. He knows that he is the ambassador of Christ with a message of highest authority. Such a preacher knows that Christ has committed to him the Gospel of which no one is to be ashamed. He will open his mouth with boldness, bear testimony to the truth before kings, confident that his Lord has given him a mouth and wisdom which all his adversaries shall not be able to gainsay or resist, Luke 21:15. S.

A God-Pleasing Thanksgiving Day

By WALDEMAR B. STREUFERT, Livingston, Calif.

There are individuals who have never failed to celebrate the occasion of Thanksgiving Day, but who have failed year after year to observe the day in the God-pleasing manner. They are the persons who live in a realm of spiritual "make-believe," similar to that which the erring King Saul enjoyed after he had kept the plunder of the sheep and the oxen, contrary to the clear directive of God. In spite of the impressive protests that he was sparing these animals for the sacrifice, the Lord was not impressed, but pointed out that He preferred mercy and obedience to sacrifice. The Lord is not pleased with mere pious words of thanksgiving expressed on a certain day and unexpressed for the remainder of the year. He is not impressed with attempts to conceal deep-seated indifference with a pompous and stereotype emphasis on "God's infinite goodness," particularly when His Word and grace are flouted and overlooked, when sin is denied and confession is circumvented.

Another type of Thanksgiving Day is the Pharisee's day of thanksgiving. Our Savior spoke of it when He pictured the self-righteous Pharisee praying in the Temple within hearing distance of the pious, saying: "I thank Thee, God, that I am not as other men are." We need only to read the twenty-third chapter of the Gospel according to St. Matthew to learn how He condemned such a Thanksgiving Day. When persons glory in the fact that they have not fallen into public disgrace as others and boast of this on the basis of their own efforts, they had better see whether or not they have fallen from grace. Little wonder, then, that they do not thank God for the coming of His merciful Son, Christ Jesus, for they feel that they do not need Him.

A secularized Thanksgiving Day is by no means better than the Pharisee's. Thanksgiving Day really never comes to the homes which make it a mere holiday instead of a holy day. How contrary to the proclamation of the Chief Executive of our nation, who specifically calls this a day of prayer and thanksgiving! How contrary to the good pleasure of God, who despises ingratitude in the lives of His creatures!

Like Cain of old, the world does not succeed in offering up acceptable offerings of thanks unto God. Unlike Abel, they have no trusting faith in the promises of God's grace. While Cain at least attempted to offer up to God in an outward way, many do not even show this slight consciousness of God's kindness. Because they cling to their own merit, their own goodness, they are blind to sin and blind to God's mercy, unappreciative of His grace. The only thing many of these spiritually dead individuals can see is the larger barn which they, like the man in Jesus' parable, must build, because they have acquired such immense stores of supplies.

But how different it is in the Christian's heart and in his home today! Yes, his old man may and does show himself forgetful and ungrateful, but not so the new man in the Christian! When the Christian entertains his guests on Thanksgiving Day, he does so in a way that does not interpret this as the thing which makes it Thanksgiving Day. He does so, and will continue to do so, to show that he has experienced the love of God in Christ Jesus. He is one who has learned to know his sin. Therefore when he observes Thanksgiving Day, he expresses more reasons for thanksgiving than the average person could dare to list. As a restored child of God, he places first this reason for thanksgiving: I have been forgiven by God through Christ.

If we wish to know what it means to observe Thanksgiving Day in a God-pleasing way, yes, and more, to live a life of thanksgiving, presenting ourselves unto Christ and the heavenly Father, let us look at that unforgettable Thanksgiving Day on Mount Ararat, when Noah and his family gave thanks to God after the affliction of the Flood. Who can forget patient Job, who gave thanks even during affliction: "The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord"? Christians should give thanks during affliction as Jonah did, saying: "Yet Thou hast brought up my life from corruption, O Lord, my God." Again, while within the sea monster, he pledged: "But I will sacrifice unto Thee with the voice of thanksgiving."

Strangely enough, a Christian can have the strength also to thank God for the very thing he wishes would be removed, but which God prefers to remain. Many crosses are lifted after peace comes, but not all are removed entirely. Many crippled invalids remain. Are these to thank God even as others do, although they must do so from beds of pain and wheel chairs of monotony? Yes. The Psalmist, Ps. 119:71, writes: "It is good for me that I have been afflicted; that I might learn Thy statutes." Indeed, crosses do not convert people, but suffering does frequently impress people with their own impotence, even if it does not convince them of their spiritual impotence. Affliction leads many to learn to depend on the Lord's help. When properly guided, such unfortunates will, even during affliction, be led to the Word of God. Even Christians understand this when they have grown careless about their daily Bible reading, and suddenly something happens at home which leads them to seek the Word again. Having returned to the Word, they learn that God often tests faith through affliction and also learn to give thanks for these tests, bitter though they may be. Why could Paul bear the strain of that irksome thorn in the flesh, which he had petitioned his Lord three times to remove? Because he realized that it kept him dependent on God's grace for patience. Because of this, he could even thank God for something he did not pray for. Perhaps this son or daughter would have lost contact with Christ's Word had it not been that the

Lord permitted his mother to linger in illness as an example of Christian patience and prayer. This illness, then, would be an occasion for thanksgiving!

Not only do we give thanks for answers to prayer, for successful tests of faith, but also do we give thanks unto Christ for granting us gifts of His grace about which we had never thought specifically, but which He nevertheless bestows through His love and good pleasure. How often we ask Him for deliverance, and we even table the matter as futile, when, suddenly, we are again reminded of it when He delivers in a way and in a time we least expected. Also for such answers we thank Him today.

Humble or Only Humbled?

By RICHARD R. CAEMMERER, St. Louis, Mo.

The Church Year closes with a Sunday of Humiliation and Prayer. The Church thus reminds its people to recognize their sin and to turn to God for forgiveness as they close their year of worship.

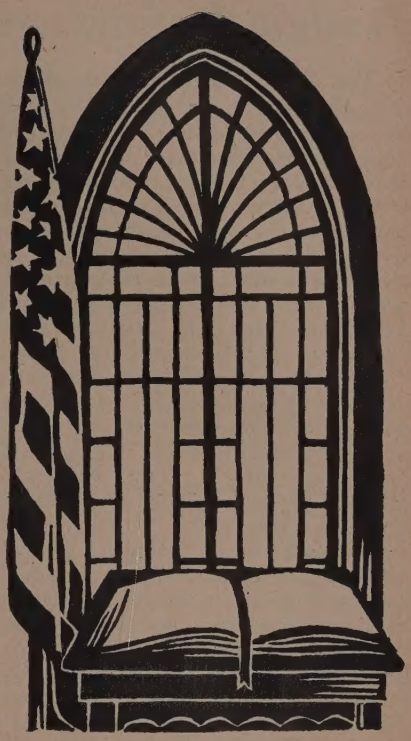
This year we have unusual need for such a service of worship. True, every service begins with that note and offers the joy which comes only in forgiven sin. But we need to recognize that humiliation and prayer have a place in the mind of the American Christian as never before.

This does not mean that our service of Humiliation and Prayer will simply express regret and contrition to God about America. True, many Americans are godless, as the result of a long process of materialism. It began when professing Christians allowed themselves to think that the Christian can live part of his time without the impulse of God's Spirit at work within him and made a distinction between their lives of worship and their lives of work. The next step was to belittle the Bible as a source of life for the soul and to accuse it of error and fiction. The Machine Age and two world wars helped the process by forcing people to concentrate just upon staying alive physically. Now we have those in our land who get along in their thinking without God. The great proposals for world government and control of atomic power assume that man's hate can be kept in check only by fear. Though the world is starving and many believe that war is imminent and that the very existence of our planet is in jeopardy, many Americans worry about one thing — meat.

Our Sunday of Humiliation, however, means the worshiper, each one. We are not to enjoy the delicious agony of penance for somebody else's shortcomings. Let us try to realize that we ourselves are children of our time. Even though we are twice born, our old flesh repeats the patterns of the world about us. The fleshliness, the concern for material things, and the inability to look toward God and feel the need of Him have drawn their searing scars over us too. Many of us, right in our conscientious churchgoing and application to the business of the parish, have come face to face in ourselves with a coolness and a lack of interest toward the Word of God. Though God knocks at our heart and comes with the very refueling of our souls day by day through the Word of Christ and seeks to refresh us with the Bread of Life daily, still we find ourselves untouched with the longing to be filled, we find ourselves sated and not in need at all.

Our heavenly Father is ceaselessly busy trying to make the misery of godless living clear to men. He does it through trouble, war, disaster. Also we have been humbled and tested. It behooves us to see God at work in the shattering circumstances of life all about us. It behooves us to recognize that God has been humbling us. Now it is our goal truly to be humble. Humble means that we not only see our helplessness, but that we turn to God for help. Out of the ruck of fleshly thinking and living, out of the fog of thoughtless worship and useless hearing of words must arise our prayer to God for forgiveness, our prayer to God to make His Word be the life and the light which we need. Never shall we be able to say or think this better than did David in his own humiliation: "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit."

Only so will many of the great objectives of our Church and of God through us be realized in the dark days that are ahead. Only so could David go on to say: "Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee."



Thanksgiving

King George III at the close of our Revolution gave order for the observance of a thanksgiving day. A clergyman on intimate terms with the King freely expressed his amazement. "Give thanks! — what for? That your Majesty has lost thirteen of the fairest jewels from the crown?" "Not for this," replied the King. "Then will you give thanks that so much treasure has been lost to crown and country?" "No," said the King. "Then will you proclaim thanks for so many thousands of lives lost of your Majesty's devoted subjects and of our near kin across the seas?" "No, sir," cried the King. "Then," rejoined his friend, "will you tell me, what cause have you to proclaim a thanksgiving?" "That it has been no worse," emphasized the King.

Thanksgiving after Meals

Thanks we give to Thee in heaven,
Who to us this food hast given
As a token of Thy favor
Through Thy Son, our blessed Savior!
As these gifts the body nourish,
May our souls in graces flourish
Till with saints in heavenly splendor
At Thy feast due thanks we render.

MARTIN J. HASZ

May be used as companion stanza of Hymn 659, *Lutheran Hymnal.*

THE greatest guarantee we can have of the continuance of liberty lies in the practice of the Christian religion. It was in the spirit of Christ that men gained their freedom. It is in the spirit of Christ that we shall preserve it. — *F. J. Helps.*

Hallam Defends the Reformation *

The progress of philological literature in England was connected with that of the Reformation. The learned of the earlier generation were not all Protestants; but their disciples were zealously such. They taunted the adherents of the old religion with ignorance; and, though by that might be meant ignorance of the Scriptures, it was by their own acquaintance with languages that they obtained their superiority in this respect. And here I may take notice that we should be deceived by acquiescing in the strange position of Warton, that the dissolution of the monasteries in 1536 and the next two years gave a great temporary check to the general state of letters in England. This writer is inconsistent with himself; for no one had a greater contempt for the monastic studies, dialects, and theology. But as a desire to aggravate, in every possible respect, the supposed mischiefs of the dissolution of the monasteries is abundantly manifest in many writers later than Warton, I shall briefly observe that men are deceived, or deceive others, by the equivocal use of the word *learning*. If good learning, *bonae literae*, which for our present purpose means a sound knowledge of Greek and Latin, was to be promoted, there was no more necessary step in doing so than to put down bad learning, which is worse than ignorance and which was the learning of the monks so far as they had any at all. What would Erasmus have thought of one who should in his days have gravely intimated that the abolition of monastic foundations would retard the progress of literature? In what Protestant country was it accompanied with such a consequence, and from whom, among the complaints sometimes made, do we hear this cause assigned? I am ready to admit that in the violent courses pursued by Henry VIII, many schools attached to monasteries were broken up; and I do not think it impossible that the same occurred in other parts of Europe. It is also to be fully stated and kept in mind that by the Reformation the number of ecclesiastics, and consequently of those requiring what was deemed a literate education, was greatly reduced. The English universities, as we are well aware, do not contain by any means the number of students that frequented them in the thirteenth century. But are we therefore a less-learned nation than our fathers of the thirteenth century? Warton seems to lament that "most of the youth of the kingdom betook themselves to mechanical or other illiberal employments; the profession of letters being now supposed to be without support or reward." Doubtless many who would have learned the Latin accidence and repeated the breviary became useful mechanics. But is this to be called not rewarding the profession of letters, and are the deadliest foes of the Greek and Roman muses to be thus confounded with their worshipers? The loss of a few schools in the monasteries was well compensated by the foundation of others on a more enlightened plan and with much better instructors; and, after the lapse of some years, the communication of substantial learning came in the place of that tincture of Latin which the religious orders had supplied. Warton, it should be remarked, has been able to collect the names of not more than four or five abbots and other regulars, in the time of Henry VIII, who either possessed some learning themselves or encouraged it in others.

* It is high praise which Thomas B. Shaw in his *Outlines of English Literature* bestows upon that eminent historian and writer Henry Hallam, LL. D., when he remarks that "Hallam is superior to Lord Macaulay as a judicial historian." Lord Macaulay himself writes of his illustrious contemporary Hallam: "Hallam sums up with a calm, steady impartiality, turning neither to the right nor to the left, glossing over nothing, exaggerating nothing, while the advocates on both sides are alternately biting their lips to hear their conflicting misstatements and sophisms exposed." It is our conviction that this brilliant and impartial defense of the Reformation should be preserved. It occurs in Hallam's *Introduction to the Literature of Europe in the 15th, 16th, and 17th Centuries,* Vol. I, pp. 376—377. From the writings of such fair-minded, learned scholars as Hallam, Macaulay, and others we see that those who defend Romanism do so against the evidence not only of the Scriptures, but also of that of sound reason and experience.

The Door of Hope

By H. L. MAAHS, Eureka, Calif.

It was the time of the Prophet Hosea, in the eighth century before Christ. The Israelites had attached themselves to idols and attributed all temporal blessings to them instead of to the God they had known as the Giver of all and who had promised them a Redeemer. They willfully left Him who had led their forefathers miraculously into the Promised Land. However, before they reached this goal, they were led through the wilderness where He prepared them for Canaan.

So obstinate were the people at this time that God declared: "I will allure her [Israel] and bring her into the wilderness and speak comfortably unto her." Merciful, indeed, is the Lord! In order to win Israel to His ways and show them His grace and mercy, He would allure her people into the wilderness of temporal want and trial. Why? There she would again take time to give serious consideration to the grace of the Almighty. This is further emphasized in verse fifteen: "I will give her her vineyards from thence and the valley of Achor [trouble] for a door of hope." As the forefathers met trouble in this valley near Jericho on the very threshold of Canaan because of Achan's crime, Josh. 7:24 f., so the Israelites would again be troubled by trials and afflictions. But, as the trouble was turned into joy at the great victory which brought all Canaan into their hands, Josh. 7:8, thus the very trouble in the wilderness will be the door of hope. Achor, although meaning trouble to the Israelites, was reported to have been an unusually fruitful valley, Is. 65:10. Thus, trouble and hope are fitly blended.

Whatever our state may be, the important fact is that the Lord has manifested His grace through Christ Jesus our Redeemer. He has not promised that whosoever believeth in Him would enjoy immunity from temporal crosses and trials. Have we relaxed in zeal or neglected interest in the welfare of Christ's kingdom? Then trials and troubles in the wilderness are a door of hope, when God "speaks comfortably" unto us. Says He: "As many as I love I rebuke and chasten; be zealous therefore and repent," Rev. 3:19. Hence, "despise not thou the chastening of the Almighty," Job 5:17.

On the other hand, have we departed from the true God, our Creator and Benefactor, whom we once knew? Have we cut loose from the old anchorage of the faith of our fathers? Have we obstinately set our heart upon idols, material goods? Are we unfaithful to our gracious Lord, and live as though we ourselves are the creators of all about us? Then remember, trials and crosses in our evil ways are God's

hedges to turn us from it. They are the door of hope through which God would speak "comfortably" unto us. Even sickness or other trials are blessings when they stop us in the course of sin and prompt a hearty and an active appreciation of God's love for us. When a cross produces this effect, we, too, will say: "I will arise, and go to my father," who "commendeth His love toward us, in that, while we were yet sinners, Christ died for us," Rom. 5: 8.

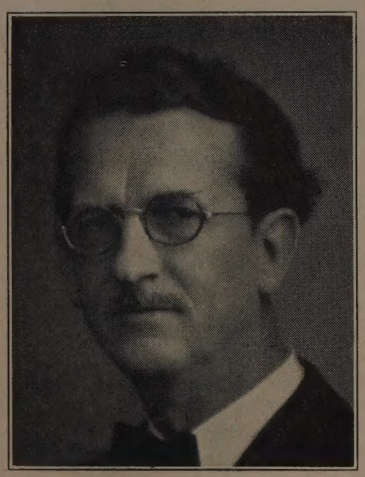
Such a faith will not murmur nor complain. It will take advantage of the door of hope. It will hear as God speaks "comfortably," and pillow its fainting spirit upon the old truths of the old Bible — upon the grace of that Savior whose Cross is nineteen hundred years old. This faith will recognize its high opportunities and manifest itself in the interest, love, and zeal in behalf of Christ's kingdom and the salvation of souls. Without hesitation it can confidently and boldly proclaim:

Whatever God ordains is good!
My Life, my Light can never
Intend me harm; then, to His care
I give myself forever
In weal or woe; For well I know,
Some day I shall see clearly,
That God did love me dearly.

Third Church Music Conference

By ELMER E. FOELBER, Fort Wayne, Ind.

Under the direction of the music department of Valparaiso University and the sponsorship of the Synodical Conference churches of Sheboygan, the third Church Music Conference, organized and promoted for the purpose



Prof. Theodore Hoelty-Nickel

of developing a deeper appreciation and a much larger and intelligent use of "the musical heritage of the Church," spent five exceedingly fruitful days, Aug. 25—29, in that important cultural center. It was a conference that was carefully planned, well balanced, and efficiently conducted by its head, Prof. Theodore Hoelty-Nickel.

Auspicious was the opening service, held at St. Paul's, the host congregation. The Rev. Victor Mennicke, giving the song of the angels announcing the birth of the Savior a fresh and telling application, set forth that the entire host of Christians, not merely a select few, must continue in an endless refrain to sing out that all glory belongs to God. What he said the officiant, the Rev. H. Stelter, and the congregation, organist, and choir, directed by Martin J. Bangert, reinforced and "amened."

Following Professor Hoelty-Nickel's opening address, Prof. Walter Buszin read the first section of a meaty and scholarly paper on Johann Walther, from which it was evident why Luther laid great store by him. In the evening the glories of the Lutheran heritage were given shape and form in an exquisite concert by the Lutheran Chorus of Sheboygan, Mr. Bangert, conductor, and Prof. Victor Hildner of Concordia Teachers College, River Forest, organist.

The next day, Prof. Oliver Ruprecht, Concordia College, Milwaukee, presented an essay on "The Chorale in the Life of the Child." Pointed and imaginative, his paper stimulated the audience to a lively and fruitful discussion. Happily, H. C. Rommelmann, conductor of the Children's Choir, Trinity Church, followed immediately with an interesting group of chorales and songs as a practical demonstration of the theories set out in the essay. Integrated with all this was the next demonstration, given by Prof. Richard Schoenbohm, Valparaiso University, who, with the Trinity children before him, explored the practical problems involved in training children's voices.

On Wednesday, Prof. Paul Rosel, Concordia Teachers College, Seward, Nebr., fascinatingly reviewed the origin and the development of the chorale preludes of the masters of the Church. In the evening, in the well-appointed auditorium of North Side High School, an orchestral and choral concert, conducted by Professor Hoelty-Nickel, was presented to a large audience. An interesting feature of this concert was the participation of practically all the visiting musicians, either in the orchestra or the chorus or as soloists. It revealed that our Church is rich in first-rate musicians.

On Thursday, Paul Bunjes spoke on "The Problems in Church Organ Construction." He pointed out that congregations contemplating the purchase of an organ, if they be wise, secure the advice and supervision of a disinterested specialist who understands the Lutheran service for the building and installation of an instrument required by a Lutheran church.

The session was brought to a close by Dr. Edward Rechlin, New York, who urged again wholehearted loyalty to the chorale as the truest musical expression of the Lutheran Church and as still supreme in evoking full congregational participation.

In the evening, the Combined Lutheran Choirs, under the direction of Hoelty-Nickel, sang with spirit and fine balance two groups of chorales expertly harmonized and arranged. Preceding the chorus, a brass ensemble very effectively sounded out from the tower another group of chorales. Introduced by the Rev. Mennicke, President O. P. Kretzmann, Valparaiso University, addressed the large audience, the fourth of the week, on the need of building, not only for the present, but especially for the next generation. Ours, he asserted, must be a Church of the future.

Two important resolutions were adopted by the conference:

1. That the chorale and related spiritual songs be more assiduously cultivated in our schools, not only in the primary, but also in the secondary; that more of the larger Lutheran art forms, both vocal and instrumental, be revived and presented; that professorships of music be created at both theological seminaries and the Concordias at Fort Wayne and Milwaukee immediately; that Synod, meeting in Chicago next year, be memorialized to create these four professorships.

2. That our church musicians be encouraged to compose and make more arrangements and settings in the Lutheran spirit for Lutheran worship.

This report would be seriously incomplete if it did not extol the marvelous hospitality of the people of Sheboygan. The ladies of St. Paul's dug deep into their larders; Messrs. Oscar Langner, Carl Jung, Alfred Jung, and the management of the Kohler factory, the founder of which and his successors of today practicing the beauty in everyday life that John Ruskin preached, each were most generous hosts.

Please send addresses of all hospitalized service people and veterans (World Wars I and II) to the Army and Navy Commission of the Lutheran Church, 211 North La Salle Street, Chicago 1, Ill., so that these people can be referred to our chaplains and hospital pastors

Mission Work in the Olden Days

There is one incident that always fortified me in my missionary inclination. Pastor F. Walther of Brunswick, Mo., told it to me. It occurred when F. Buenger ordained and installed him there. Pastor F. Walther was the son of C. F. W. Walther, and Pastor Buenger was his uncle. On a Friday, Buenger and the candidate, Walther, made their way to Brunswick. There had been no preparatory mission work previous to that day, no formal call, no organization of any description. No Lutheran service had ever been conducted there. The undertaking rested entirely on a letter to Buenger from a nominal Lutheran who had told Buenger that Brunswick harbored very hardheaded Germans, both Protestants and Roman Catholics, and would be willing to have a Lutheran pastor in their midst to furnish the community with the spiritual ornament of the ordained minister who could serve at Baptisms, weddings, funerals, and the like, and also preach on Sundays.

Buenger, the very soul of a true missionary, took counsel with young Walther, and they made their way upstate to the small town that was henceforth to be on the map of the young Missouri Synod.

On Saturday morning he told Walther: "Now we must go around and drum up a congregation for you, so that I can ordain and install you tomorrow as their pastor." So they both went down to Main Street. Buenger buttonholed every passer-by that looked to him like a German and remarked: "You surely are a German and a Lutheran; are you not?" If he received an affirmative answer, he immediately introduced Walther and said: "Here is your young pastor, who will be ordained and installed tomorrow. Come by all means with your whole family." Time and place of services were duly indicated, and the request was made to bring as many of their acquaintances as they could.

He met one man who told him that he was a Roman Catholic. Buenger laid both his hands on the man's shoulders, remarking commiseratingly: "Oh, you poor fellow! Nevertheless, come to the service tomorrow and the ordination of Pastor Walther." After having thus canvassed all points within reach, they retired for the night to await the result of Buenger's improvised mission endeavors. At the appointed time a fair-sized crowd had found their way to the "church." Buenger conducted the service, chanting the liturgy and reading the Epistle and the Gospel before entering the "pulpit" to preach.

After the sermon he presented Walther as their new pastor. Two questions he put to the assembly: First, whether they wanted to form a Lutheran congregation, and, secondly, whether they would have Walther as their pastor. — Both of these questions were answered in the affirmative. So Buenger proceeded to the rite of ordination and installation with a good conscience. He was correct to a dot, even if a little informal. The good people carried out both of their resolutions. Buenger left Walther in charge of all further details of organization and all other matters pertaining thereto, and then went back to St. Louis to attend to other pressing business of his office as President of the Western District. And he had his hands full, as at that time the traveling over mud roads to the rural congregations was no picnic. . . . Pastor Walther never left Brunswick, but spent his whole lifetime there. There are very few who can point to a life tenure in their first and only charge.

J. J. TRINKLEIN, *P. emer.*
Detroit, Mich.

The Doctrinal Affirmation to be Abandoned

At the meeting of the Fellowship Committee of the American Lutheran Church and the Committee on Doctrinal Unity of the Missouri Synod, held in Chicago, August 23, the Doctrinal Affirmation and the Clarifications proposed by the Missouri Committee were the subject of the discussion. The Union Committee of the Missouri Synod reported that objections to the Doctrinal Affimation received from members of the Missouri Synod and from synods affiliated with Missouri in the Synodical Conference prompted the Committee to propose Clarifications, which were submitted for consideration to the Fellowship Committee, and which should be presented to the next convention of the Missouri Synod.

The Fellowship Committee reported that many districts of the American Lutheran Church opposed the Doctrinal Affirmation, some took no action, and only three accepted the document, but without enthusiasm. An apathy toward the document was evident and a reluctance on the part of the majority to study it.

Statements were made by members of the Fellowship Committee to the effect that the Doctrinal Affirmation was a unification, rather than a combination of the Brief Statement and the Declaration, because it gave all preference to the Brief Statement; that the Doctrinal Affirmation canceled the position for which the American Lutheran Church stood in the Declaration; that the Declaration stood for a certain attitude giving freedom under God and under the Scripture; that things were omitted from the Declaration which were safeguards; and that, therefore, the Doctrinal Affirmation failed to make for better understanding, but rather invited new controversies.

The Clarifications were said to be even less acceptable, because they nullified the things that were brought into the Doctrinal Affirmation from the Declaration and contained statements that could not be accepted.

The Fellowship Committee stated its conviction that the Doctrinal Affirmation ought to be abandoned and that the Brief Statement together with the Declaration should be declared sufficient for fellowship. The two documents should be permitted to stand side by side.

Statements were made by members of the Fellowship Committee to the effect that these two documents presented two trends of thought; that they express differences in doctrine which do exist in the opinion of the Fellowship Committee, but which would not make fellowship impossible.

The meeting was conducted in a friendly spirit, the members of the Fellowship Committee pleading for fellowship with Missouri, giving assurance of full agreement in the great doctrines of Christianity and emphasizing that sufficient doctrinal agreement existed beween the two church bodies to warrant fellowship. With like zeal the members of the Missouri Committee, on the basis of complete doctrinal unity, pleaded for fellowship so heartily desired by all and so imperatively demanded by world conditions.

Before adjournment it was resolved to have two members of each committee appointed by the respective chairmen to formulate definitely and specifically the matters that divide the American Lutheran Church and the Missouri Synod.

THE COMMITTEE ON DOCTRINAL UNITY
F. H. BRUNN, *Secretary*
Rockford, Ill., Oct. 11, 1946

A Unique Missionary School

(See Frontispiece)

Since its organization in 1903, St. John's Lutheran School, San Francisco, has served the congregation as a major mission agency. Of a total enrollment of 136 pupils in June, 1946, the 82 children shown in the picture came from unchurched homes.

When these children enrolled in the school, and the principal interviewed the parents or guardians, it was pointed out that St. John's expected them to be enrolled also in its Sunday school and that, should the pupil not be baptized at the time of enrollment, we would urge the parents or guardians to have him baptized during the first school year, because of the Lord's command and the training and education the child would receive. As a result, 41 of the children in the picture were baptized in St. John's Church; the other 41 had already been baptized.

Sixty-two of the 82 children are enrolled at St. John's Sunday School. All of the others (20) are attending Sunday schools in their neighborhoods.

The graduating class in June, 1946, numbered 14 pupils. Nine of the fourteen graduates were from unchurched homes. These nine were baptized at St. John's Church.

Names of these children do not include only such as Schmidt, Brueggemann, and Schramm, but also such as Ashby, Cole, Scialabba, French, Morgan, etc.

On the photograph, to the right: the Rev. Arthur Brohm, D. D. To his right, Mrs. Paula Brohm Pfotenhauer; back of him, Miss Emma C. Stut. Top row, left to right: Arthur E. Wittmer, principal, and the Rev. Edgar Brohm, assistant pastor.

Seven Baskets of Blessing

Long before the world was founded
And the dawn of time began,
We were *chosen* for adoption
In the Father's ageless plan.

To the praise of His great glory,
Ere the first transgression came,
He *accepted* us as children
In His Son's beloved name.

That we might obtain forgiveness
And be freely justified,
He *redeemed* us for salvation
Through the blood of Him who died.

Making known His gracious purpose
To our darkened heart and mind,
He *enlightened* us to seek Him,
Yea, the way of life to find.

He *enriched* us with His blessings,
More than we can ever trace,
Of exceeding power and greatness
By His all-sufficient grace.

With His promise as our earnest,
And His Word divinely sure,
He has *sealed* us with His Spirit,
Making faith and hope secure.

Purchasing a great possession,
Far beyond our fondest thought,
He has caused us to *inherit*
What His loving-kindness brought.

W. M. CZAMANSKE

When Intellect Fails *

It was a pen dipped in wisdom that wrote: "There is a limit where the intellect fails and breaks down, and this limit is where the questions concerning God and immortality arise."

This clear allusion to the function of faith as the answer to the ultimate incapacity of the human mind to cope with the unsolved problems of the universe has a pointed application today to the essential difference between State-supported and Church-related institutions of higher learning.

There is a current stir among educators to discover the so-called unifying element in higher education, the trait which is to give the real purpose to the accumulation of knowledge. Philosophy, metaphysics, or the study of the classics may make a stab at it, but all come out just as plainly saying that religion is the only real answer. That avenue, however, is denied the public institutions or those supported by tax money because of the long esteemed principle in the United States of the separation of Church and State. This leaves the field wide open for the Church-owned or related colleges.

One of those which are taking full advantage of their right to teach and exalt to youth the Christian way of life is Valparaiso University, an institution which means much to many Fort Wayne people. Much of the impetus toward acquiring that institution by the Lutheran Church 21 years ago arose here, and considerable leadership for it emanates from Fort Wayne.

In a year of outstanding enrollment gains in all colleges, Valparaiso University has doubled its 1943 student total (the year used as a standard norm in educational reports), and with complete figures unavailable has a registration list of 1,400.

Besides enjoying the normal postwar increase, Valparaiso University, from all indications, is attracting additional young people with an increasing appreciation of the worth of Christianity in life and education. The institution proclaims its Christian bias; the increasing number of its students know this; they accept it; they want it. The enrollment figures substantiate the conclusion.

Officials of the school say that many enrolled veterans testify to the value of their turning to their Christian beliefs to prevent mental, moral, and even physical crackups. In beginning or resuming their college careers, these veterans, like others equally humble, are aware that "there is a limit where the intellect fails and breaks down," that their education must be undergirded with faith to withstand the buffeting of life.

Indicative of Valparaiso's progress was the recent ceremony in which was laid the cornerstone of a $375,000 dormitory, one of two projected to accommodate 264 students. The event marked the opening of a fund-contributing program in which $1,600,000 is to be raised in 1946 and 1947. In addition to the $750,000 to be allocated for building two dormitories, $400,000 is to supplement other income in meeting current expenses, such as hiring faculty members and purchase of new equipment, and $450,000 is to be used for enlarging, extending, and improving present physical facilities, such as expansion of the library, acquisition of houses, and other changes of a permanent character.

In accepting Christian education as one of its major responsibilities, the sponsoring Church urgently needs a training school for the kind of laymen who can perpetuate the principles taught in its parish schools. This it hopes to see materialize in the broadening program of Valparaiso University. This fact also gives a note of immediacy to the campaign just launched, which, quite apart from its Christian implications, deserves support in the name of freedom in education.

When "the intellect fails and breaks down," Valparaiso University and other Church-related institutions like it offer faith. Their heritage must be preserved!

* ED. NOTE. Just now as our Valparaiso University is putting on its church-wide campaign for funds necessary to carry out its vital expansion program, it will interest our readers to see what a secular newspaper has to say about Valparaiso University and church-supported institutions of learning. The editorial is from the *Fort Wayne News-Sentinel* of Oct. 7, 1946.

Professors' Conference

The triennial conference of professors from Synod's seminaries, teachers' colleges, and preparatory schools was held August 20—23 at Concordia College in Milwaukee. The program had been carefully prepared by the Board for Higher Education around a number of synodical resolutions passed at Saginaw in 1944. The agenda of some 120 pages of mimeographed material had been sent to every member of the conference several weeks prior to the meeting and was presented to the convention by Executive Secretary Martin J. Neeb. The preliminary study allowed everyone to study the propositions carefully, which assured lively discussions throughout the sessions.

The most important part of each day's program were the matins and vespers held in the college chapel. The matins were conducted by Dr. Louis J. Sieck, who spoke to the professors on the general subject: "Your task." The vespers were conducted by Professors M. Graebner, L. C. Rincker, and H. Studtmann. Professor Walter Buszin and Dr. Theodore G. Stelzer presided at the organ.

Two questions growing out of instructions given by Synod were studied on the basis of reports submitted by the Board for Higher Education. These were: "Proposed Changes in the Education Section of the *Synodical Handbook*" and the "Senior College Question." In the former the conference was apprised of the far-reaching suggestions which had been submitted by the Board to the Handbook Revision Committee. The suggestions sought to clarify and simplify the position of the Board in relation to Synod's Board of Directors, to strengthen the authority of the presidents of the institutions in the light of the responsibility given them, and to offer a new system of electing professors through a committee representing the President of Synod, the Board for Higher Education, the local Board of Control, and the president of the school. The principles were studied by a committee of the conference and after much discussion were adopted with some important modifications safeguarding the initiative of local boards of control and faculties.

The Senior College

The senior college question likewise received lengthy consideration. The present course of study requires a junior college diploma from ministerial students entering our theological seminary at St. Louis. There four years of study and a year of vicarage are required. Synod had suggested that the Board make further studies regarding the "advisability of changing over to a four-year college course in preparation for entrance upon a three-year course in theology in St. Louis." The conference finally resolved that "an extension of our present pre-ministerial training appears to be desirable if it is conditioned by the primary aims and objectives mentioned in Synod's expressed affirmation that it wishes to continue the training of pastors and teachers as the basic and primary purpose of its academies, colleges, and seminaries," and that "it appears to be advisable to leave the present junior colleges and the system of junior colleges intact." "The proposed extension should be in the area of liberal arts (always, of course, having in mind the professional goal of the student) and not in professional courses."

Higher Education Has Many Angles

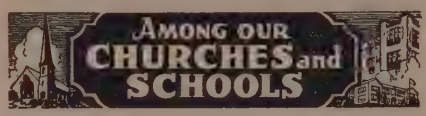
The following papers presented other questions referred by the Saginaw convention to the Board for further discussion: "What Can be Done to Strengthen the Students' Determination to Enter the Ministry?" by Prof. Erwin H. Schnedler (Fort Wayne); "What Type of Publication Will Contribute Most to Further Unify and Stimulate the Efforts of Our Colleges?" by Prof. George J. Beto (Austin); "Standards and Limitations of General Higher Education in Synod's Preparatory Schools," by Dr. Walter R. Roehrs (St. Louis); "A Positive Program for the Students' Social Development in Our Preparatory Schools," by Dr. E. A. Wolfram (Winfield); "Proposals for a Curricular Music Program at the Preparatory Schools," by Prof. Walter E. Buszin (River Forest); "Student Personnel and Guidance," by Dr. Albert V. Maurer (River Forest); "The Need for a Synodically Sponsored Program for Physical Education," by Prof. L. F. Wahlers (Concordia); and a panel discussion led by Dr. Richard Caemmerer (St. Louis) on the question "What Can We Do to Further Spiritualize Our Schools?" The question was discussed from four angles: In devotions (Prof. O. Rupprecht, Milwaukee); in instruction (Dr. L. Spitz, Concordia); in social activities and student life (Prof. E. Scaer, Oakland); and in guidance (Prof. Carl Weidmann, Bronxville).

Accreditation

Because the matter of accrediting our schools is under general discussion throughout Synod, Dr. John Dale Russell, secretary of the Commission on Institutions of Higher Education, North Central Association of Colleges and Secondary Schools, had been invited to speak on the "Purpose, Philosophy, and Policy of North Central as Related to Private Schools." Dr. Russell's presentation authoritatively cleared up many of the questions which had received variant answers. He showed that recognition was given on the basis of four general considerations: Institutions are accredited in terms of their own aims and objectives; an extensive body of information on the basis of specifics found by at least two investigators; the total pattern of the institution, *i. e.*, the interrelationship of the data and not on one particular weakness or strength; and the percentile positions reached in the norms set up in the pattern as a whole.

In answer to the question: "What can be done to awaken and stimulate and sustain interest in preparing for work in Foreign Mission fields?" submitted by Dr. Louis J. Sieck, the Board for Higher Education was requested to ask the Board for Foreign Missions to suggest a program for our preparatory schools in the interest of Foreign Mission work.

ARTHUR C. REPP



Worthy of Double Honor

This June, Teacher John Weiss resigned from the teaching profession after having served for 56 years. Thirty-one years of that number he served at Zion Congregation of Bay City. As a grateful gift of appreciation, Zion Congregation presented him with a check of $1,000.34.

In July, Teacher O. F. Bach, who had served in the teaching profession for 34 years and spent 24 years of that number at Zion Congregation in Bay City, resigned because of illness. As appreciation for his work, Zion Congregation presented him a check of $617.00.

In September, Pastor Herman H. A. Mayer was called away as Assistant Secretary of Missions. Pastor Mayer had been in the ministry for about 27 years. Nineteen years of that time he spent at Zion Congregation of Bay City. As a farewell gift, Zion Congregation presented to him $565.00.

Bay City, Mich. E. D. WIRTH

Luther Day Rally in Southwestern Wyoming

On October 13 a Luther Day Rally was conducted in Rock Springs, Wyo. The event was significant inasmuch as Southwestern Wyoming is a frontier of our Church. In August of 1940 the first resident missionary was sent into this vast 50,000-square-mile area for exploratory purposes. Today we have three field missionaries and seven stations. No other Lutheran synod is represented in the area. Communicant members number over one hundred, most of them gained from the ranks of the unchurched. In numbers approaching that figure, communicants have been lost by removal through the war years, which brought no defense industry or training bases to the region. Strangely enough, shortly before the beginning of the century Rock Springs was the scene of the organization of the Ev. National Lutheran Church (Finnish), an affiliate of the Synodical Conference, but the founding congregation became inactive.

Fifty-two out-of-town guests traveled a total of 5,680 miles for the Rally, at which ninety-eight persons representing a dozen nationalities were present. In a land dominated by secret societies, close to the center of Mormonism, this gathering aroused a thrilling realization in the hearts of all present that this was an occasion of historical importance in the kingdom of Christ and that here was evidence of the power of the Gospel. The theme of the day was: "If God Be for Us, Who Can Be Against Us!" The Rev. Mr. Wm. F. Peters of Hastings, Nebr., First Vice-President of the Southern Nebraska District, preached the sermon on the theme: "The Lutheran Doctrine Up to Date." Activities in this huge field are carried on in a rented hall. CORR.

Camp Pioneer

On Labor Day, Monday, Sept. 2, 1946, Camp Pioneer at Angola, New York, completed its second successful season as a summer conference camp owned and operated by the Lutheran Laymen's League, Western New York District, Inc. 2,000 guests utilized the camp this summer, including the Eastern District of Synod, which held its convention on the camp grounds from June 24 to June 28. Dr. Walter A. Maier spoke to an audience of 600 at the camp closing service. The offering at this service, amounting to $7,500, reduced the indebtedness to $10,000.

In less than two years these energetic laymen have bought and improved this summer conference camp, now valued at $125,000. A notable feature of the past season's program was the popular type Sunday and Wednesday sunset services conducted in the beautiful Chapel of the Woods, which attracted many fellow Lutherans from the surrounding community.

The Rev. Ernest E. Heuer, returned U. S. Army chaplain, is director of Camp Pioneer.

Buffalo 3, N. Y. ERNEST E. HEUER

Mission Expansion in Seattle (Metropolitan)

The first step in the planned, postwar mission expansion program of the Oregon and Washington District in Metropolitan Seattle was the dedication of the Chapel of the Atonement, in the Burien-Highline district in South Seattle, on June 2. The undertaking was unique in the history of the District in so far as this was the first time that a chapel was erected before a single service was held, and the first service, conducted by Rev. W. Hilmer, was an installation service of

the missionary, the Rev. Norbert Heins, formerly pastor of another church in a Seattle suburb.

Atonement is nicely located, on a one and three quarter acre tract of land, immediately across the street from Highline, the largest rural high school in the State, on S. 152 St. The chapel is prefabricated, 56×20, white, simple in construction, with exposed laminated trusses, designed by an architect and Rev. N. Heins and Rev. E. Schramm (Architecture Committee chairman), has a very churchly appearance, and seats 120.

Work was begun in this area, the center of growing South Seattle, in '44 after a survey in '43, but actual work was delayed, first in getting a missionary, then the impossibility of getting a place to worship, then material shortages, but all were finally overcome, and the chapel, complete with 100 new steel chairs, small sacristy, narthex, rest rooms, flowers in front in bloom, a landscaped lawn, individualistic 600-pound stepping stones for sidewalks from bomb shelters, parking place, a Sunday school furnished with projector and screen, was ready for dedication. Money for the project came from the Church Extension, with many hours of voluntary labor. On July 4 the officers' headquarters of an embarkation cantonment was purchased and is now being erected. It will be known as the South Seattle Lutheran Youth Center. It will be 80×20, with an additional room on the rear. It will contain five individual rooms, 12×15, and one large room, 20×30, to be used for the Sunday school chapel. Several new fields in the growing South Seattle area will be opened, with Atonement as the pivot point. Land across the street from the huge Seattle-Tacoma airport has already been purchased, and a Sunday school will be opened as soon as a building is available.

A month after the dedication a very successful summer Bible school was held, with 63 children enrolled.

Seattle N. HEINS

Letters from Readers

HE WANTS NO RELIGIOUS HODGEPODGE

Recently the writer of this letter heard a Protestant minister make a vigorous plea for the abolition of all Protestant denominations and the creation of a single Protestant Church. Lutherans might well give the campaign for a single Protestant Church more than passing attention. The campaign for church unionism and a single Protestant organization will likely be increased when the war ends.

The plea of the minister just mentioned revolved around four contentions.

First, argued the minister, the doctrinal differences between the various denominations are not so great but what they can be ironed out by a process of compromise and a set of common doctrines arrived at. If the members of a denomination take their doctrines so lightly that they are willing to discuss their compromise and surrender, they must not have much faith in their doctrines. A good Baptist who had to accept a fraction of Methodist doctrine, a fraction of Episcopalian doctrine, a fraction of Brethren doctrine, and a fraction of five or six other doctrines, and then surrender most of his own would hardly be a happy or enthusiastic Baptist. Visualizers of a single Protestant Church are in the same category with dreamers of Utopia, they forget this thing called "the human element." [1]

Second, argued the minister, the fact that all Protestants in the armed services have at times gathered for worship under one chaplain regardless of denomination demonstrates the practicability of a single Protestant Church. What he forgot or intentionally overlooked was that members of the armed services are living under abnormal conditions and a certain amount of regimentation. Members of the armed services would be the first to tell you not every line-up for religious services constituted worship and that they do not want these conditions to prevail the rest of their lives. We want no regimentation of Protestantism. Mere robot Protestants are not good Protestants. Dynamic, enthusiastic, individual Protestants is what the world needs.

Third, argued the minister, union of all denominations would solve the problem of poor church finance and inadequate properties. By a process of consolidation small and weak congregations would be eliminated and absorbed into large centralized and powerful congregations with adequate and beautiful properties totally free of financial difficulties. This is a nice theory, but a poor fact. When churches of single denominations do not build or consolidate into a single church in each community, surely all denominations could never successfully be consolidated into a single community church. Some of the most dynamic Christian congregations are to be found within small churches. Size is not desirable in all instances. When size makes a congregation lose its desire to grow and expand, the most desirable element to be had in a congregation is lost. Almost every church was once a small church. Every mission chapel has a small congregation. Yet, almost always when you start at the bottom, there is an incentive on the part of the minister and congregation to build and expand. That incentive should never be destroyed.[2]

Four, argued the minister, division into denominations will destroy Protestantism. Perhaps some of the Protestant denominations are failing because they have built shaky structures upon weak foundations. If a denomination cannot save itself, doesn't that indicate something is wrong with the denomination? A denomination that builds on Christ, the solid Rock, the one and only firm Foundation, will survive without earthly aid or compromise.

Many Lutherans take lightly propaganda for church unionism and eventually a single Protestant Church. They assume the seeds being sown will not take root or grow within our ranks. They assume too much. The minister making the vigorous plea for a single Protestant Church was a Lutheran minister.

Our policy on the issue should be clear and firm. A united world Lutheranism would be the strongest Protestant force on earth and a Protestant bulwark against the Church of Rome. Therefore let us strive with increased vigor for a united Lutheranism. Our Lutheran faith, which has survived and grown through the years, must never be surrendered to a single Protestant Church movement that would attempt to incorporate everything, from the best Episcopalianism to all the brands of sawdust evangelism.

Sincerely,

LT. EARL E. DEWALD

San Francisco APO

1 They also forget this thing called *conscience*, which causes a Christian to stand up for what he believes to be the truth of God's Word. — ED.

2 Nor is the fact to be lost sight of that congregations are willing to remain small and "weak" if the condition of growth is compromise with error. — ED.

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Carl Bauer (d. Aug. 25, 1946) was born Nov. 14, 1867, near Karlsruhe, Germany. He came to San Francisco at the age of 16, studied four years for the Methodist ministry and served churches in Nebraska, Colorado, and California. His marriage to Augusta Buschke in 1892 was blessed with one child, Martha, who preceded him into eternity June 13, 1937. While serving a Methodist church in Berkeley, Calif., he was led into our Synod by some of our pastors. After a colloquy he was received into the California-Nevada District. He served in Bakersfield, Calif., for three years and in Alameda for twenty-five years. After he retired from the active ministry in 1931 he resided in Stockton and ministered to patients in several hospitals until he became ill himself in January, 1946. At the funeral in Stockton on Aug. 27 the undersigned preached the sermon, President C. Fickenscher of the California-Nevada District gave a historical sketch of his life, and the Rev. Geo. C. Jacobsen officiated at the grave. His wife survives him.

BELNO R. LANGE

The Rev. Paul J. Becker (d. Sept. 20, 1946) was born Nov. 5, 1889, to Frederick and Elizabeth Becker in Racine, Minn. He studied at St. Paul, Minn., and St. Louis and was ordained in Trinity Church, Rochester, Minn., by the Rev. Martin Weinhold in September, 1914. His first charge was a mission station at Ingebright, Saskatchewan. He later served congregations in Grenfell, Oakshella, Broadview, and Southey, Saskatchewan. In 1924 he accepted a call to Bertha, Minn., where he served for over nine years, until he was forced to resign in 1933 because of ill health. In 1942 he moved to Bremerton, Wash., where he resided until the Lord brought his long years of suffering to an end.

In 1914 he married Bertha C. Becker of St. Louis, Mo., who survives him, together with their two children, Paul and Helen. He was laid to rest in Forest Lawn Cemetery in Bremerton. The undersigned officiated at the funeral service, basing his sermon on 1 John 4:16.

EUGENE R. SCHRAMM

The Rev. George Pankuch (d. Sept. 5, 1946), was born in Pavlovce, Czechoslovakia, Feb. 17, 1879. His parents were George and Anna Pankuch. Coming to America in the nineties, he studied at Springfield, 1905 to 1910. Having served charges in Cleveland, Ohio, Little Falls and Binghamton, N. Y., and Stafford Springs, Conn., he came to Hudson, N. Y., in 1927 and organized Trinity Slovak Lutheran Church. From here as his headquarters he ministered to groups of Slovak people in Kingston, Poughkeepsie, Victory Mills, Troy, Palmer, Buffalo, and Niagara Falls, N. Y., and Welland, Can., for nineteen years with untiring faithfulness and, especially in his last years, with great difficulty because of his failing health. He preached his last sermon in Hudson on Aug. 18. Missionary Pankuch was unmarried. The funeral service, attended by thirteen pastors, was held in St. Matthew's Church, Hudson, Sept. 9. The Rev. Daniel Bella preached the sermon in Slovak, and Pastor George Marcek officiated at the altar. An address in English was delivered by the undersigned, and Vice-President Louis T. Buchheimer spoke on behalf of the Atlantic District. Interment followed in the cemetery of St. Paul's Church, Albany. LOUIS J. ROEHM

DEATH NOTICE

The Rev. F. Schumacher, Louisville, Ky., died Oct. 22 and was buried Oct. 25, 1946. A. W. GRAEF

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Case for Christian Education. A Five-Act Play by Frank H. Colba. Concordia Publishing House, St. Louis 18, Mo. 32 pages. 15 cents.

In the form of a five-act play Christian education in the home and school is presented in its brightest light. S.

The Christ for Every Day. Daily Devotions No. 72. November 11 to December 31, 1946. By George C. Koenig. Concordia Publishing House, St. Louis 18, Mo. 64 pages. 5 cents each, postpaid; 48 cents per dozen, postage extra; $3.00 per hundred, postage extra.

Herr, lehre uns beten! By F. A. Hertwig. Same prices.

There is a special reason for calling attention to these booklets at this time, for they cover the portion of the year in which occur Thanksgiving Day, the close of the church year, the Advent season, Christmas, and Sylvester Eve. Both authors have wisely given attention to the rich opportunities which this season of the year presents to the spiritual leader. Their choice of texts, prayers, and selection of hymns is very appropriate and helpful. We hope that our people will appreciate what has been done for them and make good use of these booklets. We suggest to pastors and teachers that they call attention to the rich blessings which these booklets may bring into the homes of our people during this time of the year. S.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Commissioned:

Aumann, Richard, in Hope Church, Seattle, Wash., as pastor of the Hi-Point Housing Project, Seattle, Wash., by Geo. F. Schmidt, 15. Sun. p. Tr., Sept. 29.

PASTORS

Commissioned:

Schuster, William K., as missionary in Corsicana, Tex., by Hugo A. Hannusch, 16. Sun. p. Tr., Oct. 6.

Stieve, William M., as Executive Secretary of the Metropolitan Inner Mission, New York, N. Y., by Arthur R. Kleps, 16. Sun. p. Tr., Oct. 6.

Installed:

Bachert, William C., in Trinity Congregation, Pine Bluff, Ark., by Ernest A. Brockmann, 17. Sun. p. Tr., Oct. 13.

Biesenthal, Walter E., in Gas Line, Ont., by Pres. F. Malinsky and Snyder, Ont., Can., by J. F. Schutt, 16. Sun. p. Tr., Oct. 6.

Boehne, H. Paul, in Immanuel Congregation, Murphysboro, Ill., by Ray C. Rist, 16. Sun. p. Tr., Oct. 6.

Brauer, Norman, in Our Savior Congregation, Bottineau, N. Dak., by George G. Gesell, 16. Sun. p. Tr., Oct. 6.

Buege, William A., in Christ Congregation, Minneapolis, Minn., by E. B. Glabe, 16. Sun. p. Tr., Oct. 6.

Bultmann, E. G., in Holy Cross Congregation, Cole Camp (Lake Creek), Mo., by Herman H. Heidbreder, 15. Sun. p. Tr., Sept. 29.

Burkart, Herman, in Trinity Congregation, Wilkie, Sask., Can., by C. A. Klages, 16. Sun. p. Tr., Oct. 6.

Ergang, B. H., in Concordia, Entre Rios, Argentina, S. A., by L. Martin, Sept. Sun., Feb. 17, and in Los Charruas, Entre Rios, Argentina, S. A., by Fr. Wahler, Laet. Sun., March 31.

Ernst, R. A., in Crespo, Entre Rios, Argentina, S. A., as Professor of Concordia Seminary, Argentina, S. A., by L. Martin, 9. Sun. p. Tr., Aug. 18.

Friedrich, Edwin, in Immanuel Congregation, near Fergus Falls, Minn., by Geo. Grabarkewitz, 16. Sun. p. Tr., Oct. 6.

Haak, Herman D., in St. John's Congregation, Perham, Minn., by Julius Nickel, 16. Sun. p. Tr., Oct. 6.

Heine, Virgil P., in Peace Congregation, Ulmer, Iowa, by Frederick A. Wiese, 16. Sun. p. Tr., Oct. 6.

Hutfilz, E. F., in Bethlehem Congregation, Standish, Mich., and St. John's Congregation, Au Gres, Mich., by F. O. Fischer, 16. Sun. p. Tr., Oct. 6.

Keller, E. J., in Villa Ballester, as Professor of Concordia Seminary, by Pres. S. H. Beckmann, 14. Sun. p. Tr., Sept. 22.

Knorr, E. C., in St. Paul's Congregation, Trenton, Mich., by Walter A. Pieper, 16. Sun. p. Tr., Oct. 6.

Krause, E. A., in Bethlehem Congregation, St. Louis, Mo., by Pres. E. L. Roschke, 16. Sun. p. Tr., Oct. 6.

Lange, Fr., in Villa Ballester as President of Concordia Seminary, Argentina, S. A., by Pres. S. H. Beckmann, Rem. Sun., March 17.

Lemke, Victor, in Zion Congregation, White, S. Dak., by Wm. L. Erb, 15. Sun. p. Tr., Sept. 29.

Lossner, Otto, in Grace Congregation, Buncetton, Mo., by W. H. Schwab, 16. Sun. p. Tr., Oct. 6.

Luedtke, Walter A., in Mount Olive Congregation, Malta, Mont., by Martin A. W. Cohrs, 16. Sun. p. Tr., Oct. 6.

Maring, W., in Eisleben Congregation, Illmo, Mo., by G. B. Seboldt, 16. Sun. p. Tr., Oct. 6.

Marquardt, R. A., in St. Paul's Congregation, Addison, Ill., by Arno Schlechte, 15. Sun. p. Tr., Sept. 29.

Meyer, Arno C., in Trinity Congregation, Egypt Mills, Mo., by Channing Miller, 17. Sun. p. Tr., Oct. 13.

Mickan, Eldor L., in San Martin, Misiones, Argentina, S. A., by Pres. S. H. Beckmann, May 24, and Seccion Cinco, Misiones, Argentina, S. A., and Campo Viera Kilometro 37, Misiones, Argentina, S. A., by Pres. S. H. Beckmann, Rogate Sun., May 26.

Moehring, Erwin, in Zion Congregation, Olpe, and in Grace Congregation, Strong City, Kans., by W. W. Stoeppelwerth, 16. Sun. p. Tr., Oct. 6.

Mueller, Arlo M., as assistant pastor in Our Savior Congregation, Mineola, L. I., N. Y., by A. W. Brustat, 14. Sun. p. Tr., Sept. 22.

Offermann, Theodore, in St. John's Congregation, near Drake, Mo., by Carl F. Schmidt, 16. Sun. p. Tr., Oct. 6.

Schroeder, S. H., in Grace Congregation, Longview, Wash., by W. A. Schroeder, 13. Sun. p. Tr., Sept. 15.

Ulmer, Philip, in Immanuel Congregation, Frankslake, Sask., Can., by H. Treit, 16. Sun. p. Tr., Oct. 6.

Wuerffel, L. C., in St. John's Church, Seward, Nebr., as Professor of Concordia Teachers College, Seward, Nebr., by Pres. I. C. Heinicke, 17. Sun. p. Tr., Oct. 13.

TEACHERS

Hasemann, R. E., in St. Paul's Congregation, Wichita Falls, Tex., by C. M. Beyer, 16. Sun. p. Tr., Oct. 6.

Hueschen, E. P., in St. Paul's Church, Addison, Ill., as teacher in Child Welfare Association, by Arno Schlechte, 15. Sun. p. Tr., Sept. 29.

Kirchoff, Edwin, in St. Stephen's Congregation, Chicago, Ill., by Oscar Fedder, 8. Sun. p. Tr., Aug. 11.

Kutscher, Paul G., in Immanuel Congregation, Olivette, St. Louis Co., Mo., by Amandus J. Horn, 17. Sun. p. Tr., Oct. 13.

Miller, Herman, in Our Savior Congregation, as teacher in the Bronx Christian Day School, by George Koenig, 14. Sun. p. Tr., Sept. 22.

Mueller, H. F. C., in Trinity Congregation, Long Prairie, Minn., by Edward A. Dicke, 13. Sun. p. Tr., Sept. 15.

Munzel, Carl, in Gethsemane Congregation, Detroit, Mich., by F. A. Hertwig, 12. Sun. p. Tr., Sept. 8.

Petersen, Erwin G., Cand., in Immanuel Congregation, Madison, Wis., by F. C. Brandhorst, 15. Sun. p. Tr., Sept. 29.

Rosel, Paul, in St. John's Church, Seward, Nebr., as Professor of Concordia Teachers College, Seward, Nebr., by Pres. I. C. Heinicke, 17. Sun. p. Tr., Oct. 13.

Schmitzer, Herman C., in Immanuel Congregation, Route 3, Saginaw, Mich., by Henry C. Miller, 13. Sun. p. Tr., Sept. 15.

Schnabel, Robert V., in St. Paul's Congregation, Fort Wayne, Ind., by Paul F. Miller, 16. Sun. p. Tr., Oct. 6.

Stietzel, Walter, in Our Savior Congregation, as teacher in the Bronx Christian Day School, by B. von Schenk, 14. Sun. p. Tr., Sept. 22.

Stohs, George F., in St. Luke's Congregation, near Wood Lake, Minn., by A. H. Fellwock, 15. Sun. p. Tr., Sept. 29.

Vonderheid, Norman, in St. Matthew's Congregation, Lemont, Ill., by Walter F. Pieper, 16. Sun. p. Tr., Oct. 6.

Wind, G. L., in Our Savior Congregation, as teacher in the Bronx Christian Day School, Bronx, N. Y., by B. von Schenk, 14. Sun. p. Tr., Sept. 22.

Wood, Owen C., in St. John's Congregation, Peru, Ind., by A. H. Gallmeier, 15. Sun. p. Tr., Sept. 29.

Wurr, Virgil C., in Zion Congregation, Alexandria, Minn., by A. C. Seltz, 17. Sun. p. Tr., Oct. 13.

Call for Nominations

Since Synod's Board of Directors has authorized the Board of Control of St. John's College to call a regular professor to fill the vacancy caused by the resignation of Prof. L. Steiner in

1942, the Board of Control herewith requests all congregations of Synod to nominate suitable candidates. Nominees should be qualified to teach Latin and Religion and should possess the necessary credits in Education.

All nominations together with pertinent information concerning the nominees should by Dec. 15 be in the hands of Rev. Fred Kramer, *Secretary*, Board of Control for St. John's College, 204 E. Third St., Ellinwood, Kans.

Nominations

For the Chair of History and English at Concordia College, Fort Wayne, Indiana

Rev. Herbert J. Bouman: Nominated by Trinity, Fort Wayne, Ind.
Prof. E. H. Brandt: St. John's, Portland, Oreg.
Rev. Henry C. Duwe: St. Paul's, Havre, Mont.
Chap. Eugene Klug: St. John's, Grand Haven; St. Paul's, Sheboygan, Wis.
Rev. William H. Medler: Hyde Park, Chicago, Ill.
Dr. John F. Stach: Covenant, Detroit, Mich.: St. Paul's, Northville, Mich.; Emmaus, Denver, Colo.
Rev. Paul Tomasovic: Markus, St. Louis, Mo.; St. Jacobi, Jennings, Mo.
Rev. Arnold T. Wangerin: Cross, Milwaukee, Wis.; St. John's, Seward, Nebr.; Mt. Calvary, Milwaukee, Wis.
Rev. Carl Manthey Zorn III, Th. D.: St. Luke, Chicago, Ill.

November 19 is the date by which all information regarding these candidates should be in the hands of Paul L. Dannenfeldt, *Secretary*, Board of Control, Concordia College, 2313 S. Hanna St., Fort Wayne 5, Ind.

Delegates to the Synod of 1947

Since the Evangelical Lutheran Synod of Missouri, Ohio, and Other States is to meet at Chicago, Ill., July 20—29, 1947, for its fortieth regular convention, the following announcements are made at this time.

1. All changes in the lists of the representatives of the various circuits of each District, as published in the *District Proceedings*, should be reported to the undersigned by the District secretaries by January 1, 1947, and thereafter as soon as such changes occur, in order to keep the official list up to date.

2. All congregations that are to elect lay delegates or their alternates should attend to this as soon as possible, not later than in the annual meeting or at least during the early part of January, and report their names and addresses to their District secretary immediately, also keeping him informed as to changes made later.

3. It is very important and helpful in the interest of an intelligent selection of committee men that special qualifications of delegates be reported to the District secretaries and through them to the undersigned.

4. The secretaries of the various Districts are kindly requested to make all efforts to compile lists of all delegates and alternates, pastors, laymen, and teachers, voting and advisory, according to circuits, and to forward such lists to the undersigned by the 15th of January, 1947, since the Election Committee for the Nominations Committee is to publish the names of this committee "on or before the 1st of February preceding each Delegate Synod, and at the same time all members of Synod shall be invited to nominate suitable candidates for the various offices, stating the reasons for nominating them." (Handbook, p. 70.)

5. The names of the representatives of synodical institutions, boards, etc., are to be reported as soon as possible directly to

M. F. Kretzmann, *Secretary of Synod*,
309 S. Oak St., Kendallville, Ind.,
Oct. 21, 1946

Available

Trinity Lutheran Congregation, New Haven, Mo., has about three dozen Evangelical Lutheran *Hymn-Books* which it will gladly send to any congregation or mission station willing to pay shipping charges. Write to Rev. Arthur G. Kuecker, New Haven, Mo.

Requests

All Lutherans moving into the Coulee City Construction Area of the Columbia basin irrigation project are urged to get in touch with Rev. J. Einar Bach, *Pastor*, Bethel Lutheran Church, Coulee City, Wash.

Anyone knowing of Lutherans living in or near Hattiesburg, Miss., please notify Rev. Martin A. Buerger, 103 Patton Ave., Hattiesburg, Miss.

Wanted

The newly organized Redeemer Church in Odessa, Tex., would be very grateful for a used *Communion service (individual cups)* as a donation or at a nominal price. Address Rev. Gilbert C. Becker, 1606 W. Wall St., Midland, Tex.

By the congregation in Spearfish, S. Dak., 14 or 15 *pews* and at least 50 *chairs* for our new church. — W. E. Karges, *pastor*.

By the mission congregation in Golden Valley, Minn., *crucifix, candlesticks, pulpit* and *altar hangings*, also *pews*, 7' 6" long. — Fred. E. Kipp, 1217 Washburn Ave., Minneapolis 11, Minn.

Small *Communion set* suitable for use in small mission congregation. Please communicate with Rev. Richard J. Muehl, 330 E. 7th St., Mt. Carmel, Ill.

Redeemer Church in Corning, N. Y. (40 communicants), is in dire need of a *baptismal font* for its little chapel. Shipping expenses will be paid. — Fred W. Van, *Pastor*, 210 Sly Ave., Corning, N. Y.

September Contributions Sent Direct to the Treasurer

(Because of their great number, receipts for the following purposes will not be *publicly* acknowledged: Army and Navy, Peace Thankoffering, European Relief)

Mr. Geo. Haise in Memory of Mrs. Bertha Burandt, General Missions, $5.00. Bill E. Biar, Lutheran Hour, 1.00. Marie Werfelmann in Memory of Pastor E. Werfelmann, Missions in Mexico, 5.00. In Memory of Mrs. Louise Malte, Pension Contingent Fund, Dorothy Paper, 6.00, Lydia M. Kuehn 3.00. Louis E., Deaf Missions, 10.00. In Memory of Mrs. Minna Gehrs, the Wuepper Family, Lutheran Hour, 15.00, Mrs. Clara Wuepper, Negro Missions, 3.00, Mr. and Mrs. Arthur Middle, Negro Missions, 3.00. Pilgrim Luth. S. S., Ontario, Oreg., China Missions, 2.00, India Missions 2.00. Deaf-mute Anniversary Fund: Geo. Koeske 2.00, Pauline Peterson 10.00, Mr. and Mrs. Fred A. Coleman 2.00, Paul Orzel 5.00, St. Paul S. S., Chicago Park, Calif., 10.00, Mr. and Mrs. H. Evers 50.00, Paul I. Vegelahn 1.00, Mildred Kruschke 5.00, G. E. McFarland 10.00, Mission Circle, St. John's Church, Edgerton, Wis., 25.00, Lisette Heim 2.00. Per Treas. H. G. Olson, Bethany College, China Missions, 1.00. Pension Contingent Fund: Mrs. F. Schabacker in Memory of Teacher D. J. Ernst 5.00, Family of Mrs. J. W. Peters in Memory of Mrs. J. W. Peters 41.00. Louise Peter, Missions in Japan, 10.00. Mrs. Harry Maiers, Deaf Children, 10.00. Edw. S. Baepler, Missions, 5.00. N. N., Blind Missions, 20.00. St. John's Ladies' Aid, Lincoln, Kans., Lutheran Free Church, 15.00. Edmund T. Zernack, Deaf and Blind Missions, 1.34. N. N., Deaf Missions, 50.00. D. J. Miller, Missions, 2.00. Eleonore Daehnke, Budget Treasury, 2.00. Mrs. Mary Meyer, Missions, 5.00. N. N., New Orleans, Missions, 30.00. I. H. Diehl, Deaf-mute Missions, 5.00. Immanuel Ladies' Aid, Minneapolis, Minn., China Missions, 10.00. Immanuel Congr., Manitowoc, Wis., China Missions, 44.90. Holy Cross Ladies' Aid, St. Louis, Mo., China Medical Aid, 12.00. N. N., Missions, 200.00. Norma Cullitau, Spanish Literature, 5.00. Henry Nolting, Foreign Missions, 100.00. Ev. Luth. S. S. Ass'n. St. Louis, Mo., Missionaries in China, 100.00. Trinity Luth. S. S., St. Louis, Mo., China Missionary, 25.00. Trinity Luth. S. S., Arlington, Va., Japanese Missions, 11.30. Mrs. Paul C. Schorr, Jr., Missions, 1.00. So. Am. Mission Circle, St. Louis, Mo., South America, 310.00. Per Foreign Mission Office: Mrs. Margaret Tessner, India Missions, 5.00; Mr. and Mrs. John Perko, Orphanage, China, 15.00; Pleasant Grove, Mo., S. S., India School, 10.00; Luth. Foreign Mission Ladies' Aid Soc., St. Louis, Mo., Brides' Gifts, 20.00, Missionaries in China 75.00, Ambur India Hospital 10.00; Mrs. Dora Grace, India Pastor, 3.00; Mildred Kruschke, China Missions, 5.00, Africa Missions 5.00. Mr. and Mrs. G. Rumpf, Bible Fund, 1,000.00.

Legacies and Bequests: Emma K. Verwiebe $500.75.

W. H. SCHLUETER, Treas.

Changes of Address

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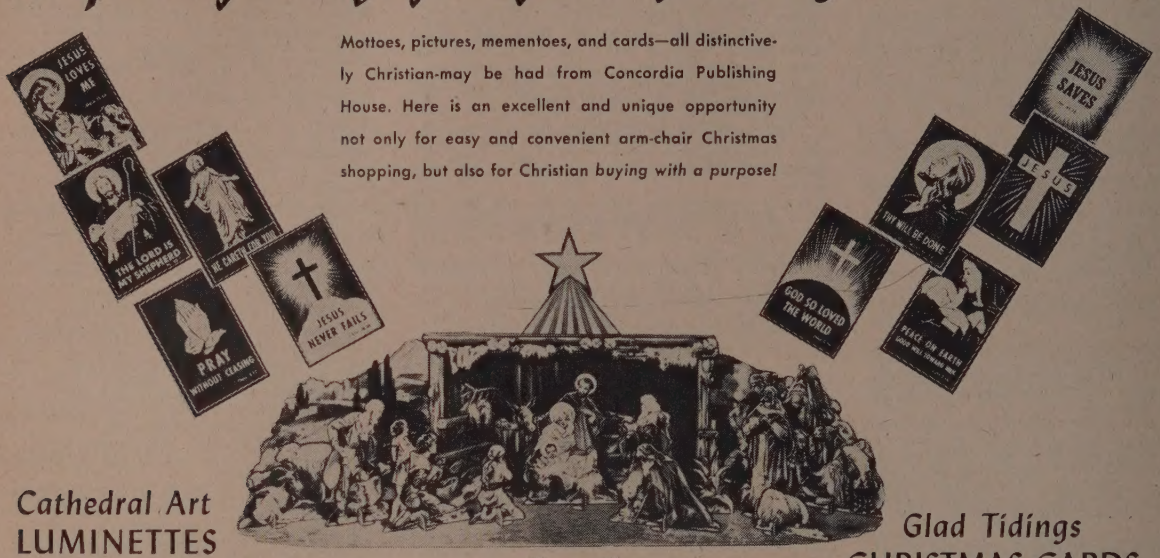

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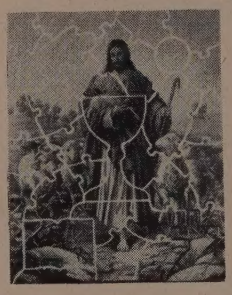

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